

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



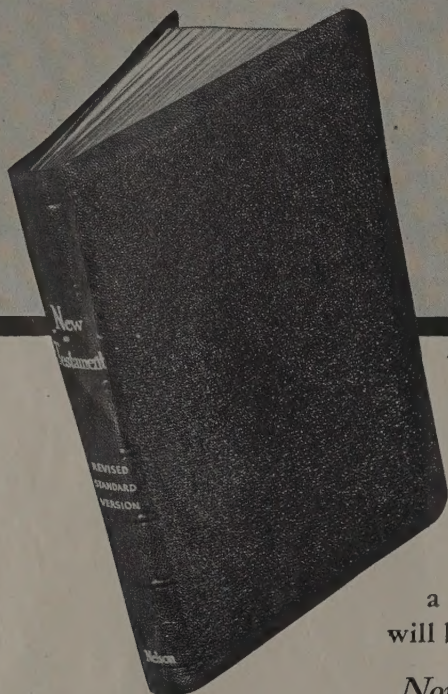
Opportunity in the

## INSTALLATION OF THE VERY REV. DR. LAWRENCE ROSE

The new dean of the General Theological Seminary, New York City, was formally installed on October 20th. Left to right are shown Dean Rose, Bishop Washburn, the Rev. Dr. Frederic Fleming, and the Very Rev. Hughell E. W. Fosbroke, dean emeritus. [See page 17.]

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## LETTERS

### "Letters to Mrs. Luce"

**TO THE EDITOR:** I have just read Fr. Wittkofski's first letter to Mrs. Luce. It is a notable reply, and I trust it may be published in tract or reprint form for wide distribution. If it will be available, please accept my order for 1,000 copies.

(Rev.) WALTER P. PLUMLEY.  
Buffalo, N. Y.

**TO THE EDITOR:** I should like to have 100 reprints of Fr. Wittkofski's article, "Letters to Mrs. Luce—I." Will you please advise me of the cost and when they can be had.

(Mrs.) LAURA BRUCE.

Chicago.

**TO THE EDITOR:** I have just finished reading parts one and two of Fr. Wittkofski's open letter to Mrs. Luce, and for the first time since I became familiar with *THE LIVING CHURCH* I feel impelled to write a "letter to the editor" in protest.

It is not what Fr. Wittkofski says so much as the way he says it, and the general tone of his letter, that troubles me. Much as I regret Mrs. Luce's journey to Rome, and difficult as I find it to understand her reasons, I do not see what good can be accomplished by the open letter. There is a sharpness, a lack of charity in the letter which can only confirm Mrs. Luce in any low opinion she may have of the Episcopal Church. And any innocent bystander, reading the letter, is likely to conclude that the Episcopal Church as a whole has a case of sour grapes because Mrs. Luce left the Anglican fold.

I was the more surprised at the letter because I recall reading several articles by Fr. Wittkofski, and feeling at the time that he wrote with unusual compassion and depth. The quarrelsome, almost sneering tone of his open letter I can only attribute to the fact that he was originally a priest of the Roman Church, and must undoubtedly have become almost hypersensitive to its shortcomings before he entered the Anglican communion.

*THE LIVING CHURCH* has in the past

set a good example of reasonableness and charity in its references to the Roman Church. Today, when relations between the Roman and non-Roman Churches seem increasingly strained, I am sorry to see anything prominently published that can only cause further irritation and win no one to the Episcopal Church. Would it not be more to the point to run a series of articles on what the Episcopal Church has failed to do in the case of people like Mrs. Luce? After all, someone—the Episcopal priests she knew or the laymen in her parish—must have fallen down on the job. Otherwise, she would not have gone to Rome in order to obtain what she already had available in her parish church. The question is not, "Why did she do such a preposterous thing" but rather, "When will the nice, respectable Episcopal Church wake up enough to teach its people what the Episcopal Church is, and what it can give them?"

CHAD WALSH.

Beloit, Wis.

### "What They Wanted to See"

**TO THE EDITOR:** I am pleased that you decided to use my letter [L. C., October 12th], although I did not expect that you would do so. However, I am sorry that you missed the point about "democratic" vs. "authoritarian" Catholicism. I had supposed that you would understand that the basis for "democratic Catholicism" is found in the Anglican tradition. To the best of my knowledge, only "authoritarian Catholicism" exists in Yugoslavia, and I doubt that Tito or any other political leaders there are sufficiently grounded in the Anglican Church to know that there could be any other kind.

To make myself quite clear, I define "authoritarian" Catholicism as the Vatican system in which authority is superimposed from above, the distorted polity of over-centralization and dictatorship. By "democratic" Catholicism, I mean the Anglican way where the people still have a real voice in Church affairs, where the bishops and priests are truly the representatives of the people. My conversations with Fr. Dositei led me to believe that the Orthodox are no more democratic than the Roman Catholics in Yugoslavia.

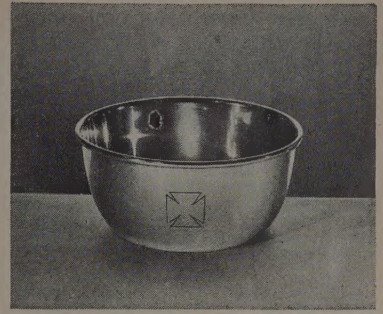
(Rev.) WILLIAM S. VAN METER.  
Woodburn, Oreg.

### "A Catholic Approach to Reunion"

**TO THE EDITOR:** My hearty congratulations on the articles in your September 14th and 21st issues, "A Catholic Approach to Reunion," by Presbyter Peregrinus, who, according to your biographical sketch, is a well known Anglo-Catholic priest. His approach to reunion seems to me to be really Catholic and truly Christian. I am especially grateful to him for his interest in an approach to Methodism, which seems to me to be much more natural and hopeful of tangible results than our present attempt at unity with the Presbyterians, from whom we can learn so much in regard to lay help.

(Very Rev.) JOHN W. DAY.

Topeka, Kans.



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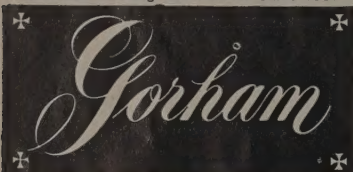
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## The Question Box

Conducted by CANON MARSHALL M. DAY

• Article XIX states that "As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred . . . but also in matters of Faith." How can we recognize their orders, sacraments, etc?

This Article was intended to express our right as a province of the Catholic Church to disagree with any other province. Its purpose was specifically to deny that there is in Rome any divinely given authority or guidance not vouchsafed to any other Patriarchal see. The bishops might very well have added Constantinople and Canterbury, for we are all in schism; and as long as we are so any separate group might fall singly into an unintended heresy. The validity of orders and sacraments is, however, not dependent on infallibility in Faith or morals but on the ministration of these sacraments in the Church, by men whose commission to confer them was handed down from Christ by men authorized to hand on that commission, and acting for the Church with intention to do what the Church does.

• How do you divide the marriage service when two clergymen take part and there is no Mass? Once, having a very husky voice on account of a cold I took only the blessing of the rings, is this correct?

The normal division is for the officiant to take the Espousals; the assistant, the Betrothal. The ring should normally be blessed by the officiant, except perhaps the very rare case of the ordinary being present on his throne but not officiating. In the emergency you describe, I think you took a good way out.

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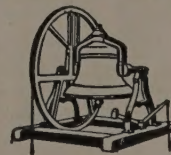
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## GENERAL

### EPISCOPATE

#### Mr. Hall Elected Coadjutor of New Hampshire

The Rev. Charles F. Hall, rector of St. Paul's Church, Concord, N. H., was elected Coadjutor of the diocese of New Hampshire on October 23d. The election took place at a special convention held in St. John's Church, Portsmouth, N. H. The election, which was reached on the third ballot, was made unanimous by a vote of the convention.

Mr. Hall was born in Dorchester, New Brunswick, Canada, on April 20, 1908, the son of the Rev. Edwin A. Hall and Mary Matilda (Blacker-Hamlin). He was educated at Springfield College, the Yale Divinity School, and received the B.D. from the Episcopal Theological School, Cambridge, Mass., in 1936. Bishop Sherrill of Massachusetts ordained him to the diaconate in 1936, and Bishop Lawrence of Western Massachusetts ordained him to the priesthood in 1937. He was married to Miss Constance Lilian Hamilton in 1938. Before becoming rector of St. Paul's, Concord, Mr. Hall was curate of All Saints', Worcester, Mass., and rector of Grace Church, Medford, Mass.

#### Bishop Oldham Leaves for Australia

Bishop Oldham of Albany recently left for Sydney, Australia, where he will represent the American Church at the centenary observance of the Church of England in Australia.

Bishop and Mrs. Oldham will be the guests of the Most Rev. Joseph J. Boeth, Archbishop of Melbourne, the Most

Rev. Howard W. Kilvinton Mowll, Archbishop of Sydney, and the Rt. Rev. Bryan P. Robin, Bishop of Adelaide. Bishop Oldham will preach a series of six sermons in the largest Australian cities, and is scheduled to address the Melbourne Church Congress, a youth conference, and several meetings arranged for him by the World Council, the World Alliance for International Friendship, and the English Speaking Union.

Bishop Oldham was appointed to represent the American Church by the Presiding Bishop. [RNS]

### POLISH CATHOLICS

#### Crusade for Youth Ordered; Intercommunion Approved

A crusade for youth was ordered to be the main activity of the Polish National Catholic Church at the meeting of the synod of the Western Diocese, which includes five states, at All Saints' Cathedral, Chicago. A 3% tax on all Church income was voted to provide a fund for work among Polish youth, in order to combat the menace of juvenile delinquency.

The Rt. Rev. John Z. Jasinski of Buffalo, the Rt. Rev. Francis Bonczak of Milwaukee, and the Rt. Rev. Leon Grochowski of Chicago attended the conference, which includes 48 parishes in the middle western states of Illinois, Indiana, Minnesota, Wisconsin, Ohio, and Michigan.

Principles of unity with the Episcopal Church, drawn up by a conference of bishops of both communions at Albany, N. Y. [L. C., August 10th], were approved by the synod.

Bishop Grochowski reported large

increases in communicant strength, and said that in Poland the numbers had doubled since the close of the war. He also said that in the Chicago area alone six new parishes and four missions have been established since the last synod.

Bishop Conkling of Chicago spoke at the opening session:

"The terrible need of a united Christian front against the moral decay of our times is evident on all sides. The basic necessity is that this united Christian front must be based upon the truth of the historic faith upon which the Christian Church was founded, and upon which a true Christianity must rest.

"There can be no real peace nor unity in this world without this basis. All schemes which ignore it are futile, and a danger to the future of mankind. It is the duty of every true Christian and every true American to be militant in protecting our Christian heritage from subversive influences of materialistic, pagan, and anti-religious forces. If these influences succeed, the ruin of civilization inevitably will follow..."

### NATIONAL COUNCIL

#### Quiet Day at Seabury House for Christian Education Department

A quiet day for the staff members of the Department of Christian Education at Seabury House, Greenwich, Conn., will be held on November 5th for the purpose of asking God's blessing upon the work of the department. The Holy Eucharist will be celebrated at 10 AM, and the Rev. John Heuss, the new director of the Department of Christian Education of the National Council, will later conduct three meditations.

The workers in Christian education, the National Department, and the new director and his staff ask to be remembered in prayer in services throughout the Church on Sunday, November 2d.

### RACE RELATIONS

#### Fr. Clarke Takes Stand On Negro Problem

The Rev. Douchette R. Clarke, rector of All Saints' Episcopal Church, St. Louis, Mo., the only Negro parish in the diocese of Missouri, has published a statement concerning the announced

#### BALLOTING FOR THE BISHOP COADJUTOR OF NEW HAMPSHIRE

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	C	L	C	L	C	L	C	L	C	L
A. Vincent Bennett	0	3	0	2	0	0	0	0	0	0
William H. Crouch	0	1	0	0	0	0	0	0	0	0
S. Whitney Hale	11	42	11	40	12	43	13	46	13	42
Charles F. Hall	1	13	2	12	2	17	9	33	14	47
Russell Hubbard	0	0	0	0	0	0	0	0	0	0
Bernard N. Lovgren	1	2	0	1	0	0	0	0	0	0
T. O. Wedel	13	26	14	33	12	24	5	6	0	1
Hubert Wood	1	5	0	4	1	5	0	4	0	0
Votes Cast	27	92	27	92	27	89	27	89	27	90
Necessary to Elect	14	45	14	45	14	45	14	45	14	46

policy of the Roman Catholic Archdiocese of St. Louis admitting Negro pupils to parochial schools. The Roman Catholic archbishop sent a letter to all parishes under his jurisdiction on September 28th, threatening all those who opposed his edict with excommunication.

Fr. Clark's statement was entitled, "The Edict of St. Louis," and said:

"Like all the former slave-holding states, Missouri's constitution requires that the children of African descent must be humiliated and degraded by being educated in segregated schools which are attended only by Negroes. Although this law does not apply to colleges and private schools, in practice it has always been cited as the chief reason for the exclusion of Negroes from such schools, including Washington University, which admitted Negroes in its early days.

"At the beginning of the school term, the Archbishop scrapped the plan to build a separate high school for Negroes and ruled that children who are subjects of the Pope and whose parents desire them to receive their education under Roman auspices should be admitted to any school in the parish. A very vocal minority of patrons of these parochial schools entered a most vociferous complaint and even threatened to get an injunction against the ruling of the chief pastor of the archdiocese.

"Last Sunday morning they heard the Archbishop's reply—automatic excommunication for any member of the Roman Church who dared appeal beyond the authority of the Church.

"The Archbishop has thus dared to express 'the mind of Christ' on a subject which the American people had long since settled in their own way.

"We are grateful to the Archbishop for announcing that from now on Negroes, who acknowledge the Pope as the supreme head of the Church, must be accorded all the rights and privileges of other persons. We are sorry that this acknowledgement has been so long in coming, and we hope that the time is not far distant when the leaders of the various Protestant denominations will see eye to eye with him and use their influence to make the musty old Declaration of Independence and the revered Constitution living instruments to which men in this country may look with assurance that their living rights will always be protected by the local, state, and national government."

## SOCIAL ACTION

### CLID Moves Offices

The Church League for Industrial Democracy has moved its offices from New York City to Detroit, Mich., in order to be in the industrial center of the United States, the national committee announced at its autumn meeting, October 10th.

It was voted at the meeting that a referendum be held on the question of changing the name of the organization to the "Episcopal League for Social Ac-

tion." The committee also voted to concentrate on a new field each year, so that a specific program could be developed. The general field of racial relations was adopted for the coming year.

The committee also discussed the establishment of a publications committee to prepare and edit material on the social message and responsibility of the Church, and it was voted to establish such a committee.

The new address of the league's national office is: 412 W. Grand Blvd., Detroit 16, Mich.

## MISSIONARIES

### Two Appointed for Panama

The Overseas Department of the National Council has announced the appointment of two new missionaries for the Panama Canal Zone.

The Rev. Gideon C. Montgomery, rector of St. Luke's Church, Kensington, Pa., will leave for Gatun, the mission field to which he has been appointed, sometime in the late fall.

Mr. Montgomery is a graduate of the Virginia Theological Seminary, Alexandria, Va., and has been rector of parishes in Maryland and Virginia. He also served as a chaplain in the Army Air Corps.

The Rev. Robert W. Turner, rector of Emmanuel Church, Warrenton, N. C., will be stationed at Almirante and will leave in a few weeks. He is a graduate of the School of Theology of the University of the South, Sewanee, Tenn., and was priest in charge of the Church of the Messiah, Rockingham, rector of All Saints' Church, Hamlet, and St. David's, Laurinburg, N. C. Mr. Turner was also a civilian chaplain at the Laurinburg-Maxton Air Base during the war.

## ROMAN CATHOLICS

### Vatican Seeks Better Relations with Yugoslavia

Vatican authorities have cautioned against labeling recent anti-Catholic incidents in the Yugoslavian controlled province of Venezia Giulia, as part of a general offensive against the Roman Catholic Church by the Tito government.

A directive recently issued by the Vatican secretariate of state, following the murder of Fr. Buselitch by a Communist mob in Istria, and the wounding of Msgr. Jacob Ukmar, Vatican representative, declared that the incident was the result "more of local intrigues and personal animosity than of a general offensive against the Church."

The directive is said to have been is-

sued especially to the editor of *Osservatore Romano*, semi-official Vatican newspaper, who was told that the Vatican did not want "any strong polemics," as Yugoslavia is expected to send a minister to the Vatican soon.

Previously, *Osservatore* had commented on the "sinister irony" in the contrast between the Istria outrage and the recent statement by a group of American clergymen who visited Yugoslavia claiming that religious freedom exists in that country.

The Vatican has made it clear that it does not wish to increase tension between the Holy See and Yugoslavia at a time when, in spite of appearances, relations seem to have become better. [RNS]

## CONFERENCES

### Day of Witness

"A day of witness to the Catholic Faith as taught and practiced in the Episcopal Church" is to be held on Sunday, November 9th, at the New England Mutual Hall, Boston, Mass. The conference begins at 3:30 PM, and the speakers are to be Bishop Nash of Massachusetts and Dr. Clark Kubler, president of Ripon College, who will speak on "the Three Imperatives for the Churchman of Today."

Solemn Evensong will be sung at 6 PM at the Church of the Advent, Boston. The preacher at the service will be Fr. Granville Mercer Williams, Superior of the Society of St. John the Evangelist.

The conference is sponsored by the New England Branch of the American Church Union.

## DEACONESSSES

### Retiring Fund for Deaconesses

### Appoints New Board Members

At the 20th annual meeting of the Retiring Fund for Deaconesses, held in New York City on September 26th, the Rev. Charles E. Fritz of Pasadena, Calif., was appointed a member of the Board of Advisors. Other members of the board are the Presiding Bishop, Bishop Conkling of Chicago, Bishop Gilbert of New York, Bishop McKinstry of Delaware, Bishop Randall, Suffragan of Chicago, the Rev. Thomas A. Sparks, and Clifford P. Ladd.

The board of directors for the coming year are Deaconess Hilda Dieterly, president; Deaconess Dorothea F. Betz, vice-president; Deaconess Mary C. West, secretary; and Deaconesses Amelia Brereton, Lillian W. Crow, Clara Searle, and Ruth Johnson.

The treasurer, Edmund R. Beckwith, announced that the fund had increased from \$500 to \$145,000 in 20 years.

## ENGLAND

### Dr. Barnes' Book Criticized

*The Rise of Christianity*, the recent book of the Bishop of Birmingham, the Rt. Rev. Ernest W. Barnes, which presents a modernist view of Christ and Christian doctrines, has been severely criticized by the Archbishop of Canterbury (Dr. Fisher) and the Archbishop of York (Dr. Garbett). In his address to the full synod of the Convocation of Canterbury, Dr. Fisher said:

"The Church of England is rightly and wisely tolerant of wide diversities of opinion. But a bishop, from the nature of his office, by reason of his responsibilities to the Church and to its members, is called upon to judge himself by and to be judged by stricter standards than may be allowed to others. So long as he retains that office, he must satisfy himself and seek to satisfy others that he is adequately and faithfully expressing in his teaching the general doctrines of the Church and their scriptural basis which he is pledged by his office to defend and promote. The Bishop of Birmingham may be satisfied that his teachings in this conform to those requirements. I would have no trial of the matter: but I must say, for my part, that I am not so satisfied. If his views were mine, I should not feel that I could still hold episcopal office in the Church.

"I have spoken with grief and, I hope, with charity. Like so many others, I have a great regard and affection for the Bishop and a deep respect for the sincerity of his devotion to the cause of truth as he sees it. And for anyone who values as I do freedom of thought and discussion, it is an unwelcome task to seem to censure it, especially at a time when the liberal temper of mind is often unjustly disparaged and in much of the world endangered or violently suppressed. What I think ought to be said I have tried to say, and there I would leave the matter. Some harm must result from the publication of the book, and enemies of the Church will seek advantage from it. But I trust that what I have said, with the full responsibility of my office, may minimize the harm and will give to members of the Church such reassurance as they may need."

In his address to the full synod of the Convocation of York, Dr. Garbett said:

"For one moment I must make reference to the book recently written by the Bishop of Birmingham. The book in itself is of little importance. It has already been sufficiently criticized by recognized scholars both in the secular and religious press. Its only importance is that it was written by a bishop who is in charge of a diocese; but for this, it is doubtful if the book would have been treated very seriously. The Archbishop of Canterbury yesterday spoke to his Convocation about it. He made it plain that the teaching in the book is not the teaching of the Church of England, and he expressed his deep regret

that such a book should have been written by a diocesan bishop. I agree with all that the Archbishop has said. There is no question of prosecution or of taking any proceedings against the bishop, but it is right that the two Archbishops should publicly and uncompromisingly dissociate themselves from the opinions expressed in this book. I would only add that, if I held such views, my conscience would not allow me to continue to hold office as a bishop of the Church of England."

### Indian Anglican Advised

In a letter to the Rev. Canon William Elphick, warden of Bishop Cotton Boys' School, Bangalore, India, the Archbishop of Canterbury (Dr. Fisher) has expressed his views as to the advisability of Anglicans joining the new Church of South India:

"I am very glad to have your letter as it enables me, I hope, to straighten some things out. Above all, I hope that I can encourage you and your fellows to join the South India Church, happily knowing that your place in the Church of England is secure at least until Lambeth, 1948. My own sure belief is that Lambeth, 1948, will continue that security.

"I am sorry that the Metropolitan did not let you know the substance of a letter which I wrote to him on May 10th. Here is an extract from it—'It seems to me that you have no ground at all for wishing to refuse Anglicans joining the South India Church admission to communion, or for asking them not to seek admission, which is the same thing; and I think you would find it extremely hard to justify. The same argument applies to ex-Anglican clergy and the giving of permission to them to minister. It would, I think, be disastrous if you did take this line.'

"Since then certain things have happened. I have succeeded in retrieving S.P.G. from a false position, so that subscribers who wish to do so may send their subscriptions through S.P.G. to the maintenance of former S.P.G. work and workers in the South India Church. Today I am sending to the press a resolution passed by the diocesan bishops of England and Wales, assuring Anglicans who join the South India Church of our prayers and of our continued fellowship in Christ, and expressing our most earnest hope that God will use them and their fellows in the South India Church to set forward the gospel with power, and that He will guide their venture of faith to the day when there will be full communion between the South India Church and ourselves.

"Further than that, I have just written a pamphlet in the shape of an open letter to Stephen Neill. In a foreword to the open letter I have tried to indicate shortly the goodwill and hopes with which we follow this venture and the prayers which will accompany it.

"I hope that all this will greatly reassure you and others in a like position. Of course I cannot guarantee what Lambeth, 1948, will do. If it reversed every-

thing that has gone before, I suppose you would have to come out of the South India Church, but I have not the slightest fear of that happening. I hope you will be satisfied by the fact that though, *qua* members of the South India Church, you have no rights with us, when you come back whether permanently or temporarily to England, you will receive again your full Anglican status."

## SINGAPORE

### Bishop Wilson Appeals to American Churchmen

The Rt. Rev. James Leonard Wilson, Bishop of Singapore, has appealed to the American Church on behalf of the diocese of Singapore for financial aid to rebuild churches, care for the sick, blind, and crippled.

Bishop Wilson recently appealed to England for £100,000, but because of the present economic conditions there, his appeal did not meet with success.

In his appeal to the United States, Bishop Wilson said:

"Knowing full well the generosity of the American people, and their interest in the world-wide Church, I am appealing with confidence for your help for the diocese of Singapore.

"For over three years the Japanese occupied this land of Malaya. Everything was changed and moulded to serve the Japanese war machine. Everything with one exception—they did not change the Church of God. Christians discovered that in a day when the heavens were falling and all economic security had gone, when the foundations of most people's lives had crumbled beneath their feet, one thing remained firm and unshakeable—and that rock was Christ.

"The cathedral church of Singapore became the rallying place of worship for Christians of all races and denominations, and the center of social service to the community.

"Churches were destroyed or damaged. Schools and hospitals were left derelict with all equipment destroyed. To restore even what existed before will take more money than this country, or England, can afford. To seize the opportunities presented today will take even more.

"Every week I am forced to turn down requests for teachers, priests, and new schools because there is no money to provide for them. To human eyes it seems that opportunities are being lost every day, but to believe that such losses are irretrievable would be to doubt the power of God. I would be failing in my duty, however, if I did not put the facts before you, and show you that I had continued faith in your generous response."

Donations will be received by the Rev. Dr. D.D. Chelliah, c/o the International Missionary Council, 156 Fifth Ave., New York 10, N. Y.

# The Incarnation, as the Source and Center of Life

By the Rev. Leicester C. Lewis, Ph.D.

Vicar of St. Luke's Chapel, Trinity Parish, New York, N. Y.

SQUARELY on the eternal principles of the great Church revival at Oxford over one hundred years ago is our Catholic Congress of today founded. The topic allotted to me is "the Incarnation as the Source and Center of Christian life." It was deeper devotion to and higher appreciation of the Incarnation of the Son of God which ushered in the Oxford Movement of 1833. John Keble, the herald of the mighty recovery, had sounded the keynote of a new devotional vision in his famous book of poems, *The Christian Year*, first published in 1827. In his verses on the Annunciation, blessed John Keble, the most strictly Anglican of all the great trio of the leaders of the revival, poured forth a long unheard devotion to the two chief actors in the historic Incarnation, the Mother and the Son. Into the hard, cold, and superficial rationalism of the French Revolution and its aftermath in the deadening of religious fervor throughout Europe, Keble threw a powerful anthem of the Incarnation.

No less creative in the development of the thought of John Henry Newman was emphasis upon the Incarnation. Though he was brought up in a Calvinistic atmosphere, with little knowledge of the wonder and beauty of historic Christianity, it was through his studies of the controversies during the Conciliar period, in regard to the Incarnation that his mind began to turn in a Catholic direction. The result of these studies he published in 1832 in the volume entitled *Arians of the Fourth Century*. By his intimate acquaintance with the writings of Athanasius, Basil, Ambrose, and other leaders in the final triumph of orthodoxy over heresy and paganism in the period between the Council of Nicea in 325 and the First Council of Constantinople in 381, Newman's alert and assimilating mind widened its interest to the universal sweep of Catholic truth. Without the slightest exaggeration it may be asserted that Newman came to his idea of the Church directly through his study of the Incarnation.

In the evolution of the thought of the third of the Revival leaders, Edward Bouverie Pusey, the fact and implications of the Incarnation were equally decisive. At first somewhat shy of, and holding aloof from academic innovators such as Keble and Newman, Pusey threw his influence in with the movement by his tracts on Baptism (1835). In these writings on the life of the Incarnate Christ as imparted and not imputed to the be-

liever in Holy Baptism, Pusey drew out the significance of the Incarnation, not merely as an historic event in a remote

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*This article, in shorter form, is one of four papers read at the recent Catholic Congresses. The other three will be abbreviated and printed in the next three issues of THE LIVING CHURCH.*

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century, but as a living experience of fellowship between God and man in the world of his own day. Earlier austerity of certain of his statements in regard to post-Baptismal sin gradually ameliorated as Pusey himself progressed in his understanding of the Incarnation.

## SECOND GENERATION

I have time merely to point out how the second generation of thinkers in the recovery of our Catholic life stressed every whit as much as the first the primary importance of the Incarnation. Canon Liddon of St. Paul's, Bishop Gore of Oxford, and Fr. Thornton of the Community of the Resurrection, are equally recognized by scholars as loyal children of the Oxford movement and as profound and penetrating scholars of the doctrine of the Incarnation.

Hence we would seem to be justified, as we assemble here from many quarters in the year of grace 1947, to proclaim that we are missionaries of the mighty revival which has been deepening and widening the vision of the Anglican communion throughout the world for nearly a century and a quarter.

"That is precisely the trouble with you Catholics" arises the protest on certain sides. "You are merely continuing a line of thought well over one hundred years old, and by its own claims even eighteen centuries older. Why don't you come up to date? Why don't you start a new movement, dated in America in 1947?"

If the question of the validity of Catholic Christianity is decided on the plane of the moron, that is where logical thought is discounted, such an attack might well seem unanswerable. So soon, however, as our problem is brought down from oratory to facts, the picture becomes definitely different. What is it that the workers in every country of the world need today? It is the right value of human life and work. Who were those who wrought chaos and hell over our world in recent years? Those who repudiated and scorned any true value

in human life and work. How did they come to deny this fundamental plank in the Christian outlook upon the world? Precisely because one and all denied and abominated the doctrine of the Incarnation, with its postulation of eternal, cosmic, and divine values and worth, in every individual born on this earth. Either we believe that the texture of human life is of such infinite value that God himself can wrap it around Himself, make it His own, and exalt to the heavenly places, or we do not. When we do believe it, then every individual personality is a moral treasure of supreme worth, higher than monarchs or states or governments or business. On the foundation of the Incarnation, the individual comes into his own. On any other basis, he is a cog in the machinery of the world, and it is the machinery that is of supreme value, never the cog.

Hence I flatly deny that there is in either reason or experience any ground for discounting the doctrine of the Incarnation. Rather it is just this creatively far-reaching insight of Christian tradition which the world and the Church need today, even as they have always needed it since its achievement was foreshadowed in the myths of the Garden of Eden. The Church, our Church, needs a new coming to grips with this lifeline of Christian devotion, because of the fact that controversies over the nature of the Church, the function of the sacraments, the conditions of Christian unity, the practice of historic ceremonial—all such questions after the preliminary sparring, come directly to acceptance of or denial of the fact of the Incarnation with its inevitable consequences.

## ECUMENICAL DECREES

What can we say is *de fide* for Anglicans in regard to our Lord's Incarnation? Certainly nothing less than the Christological decrees of the seven Ecumenical Councils. Since the time of Queen Elizabeth in the troubled days of the Reformation, the Anglican Church has formally and specifically appealed to the teaching of the "undisputed General Councils." He who wishes to cavil may of course retort that there is not, nor has there ever been a General Council which has not been disputed by someone. That is true, yet he would exhibit a strange expression of intellectual honesty who would claim that Anglicanism repudiates the Council of Nicea because it was very strenuously disputed and condemned for nearly sixty years. The only

interpretation of the word "undisputed" which entitles it to serious consideration is that it means those councils which were finally accepted as ecumenical while the Church was sufficiently at unity with itself to be able to pronounce anything like general acceptance. That has clearly not been the case since the separation of the East and the West in the middle of the eleventh century. Councils, however, which previous to that date had won ecumenical acceptance are definitely included in the historic Anglican appeals and utterances of Lambeth Conferences. Since our American Prayer Book, which we accept by our ordination vow, pledges us in so many words to the faith of the Church of England, it follows that the Conciliar decrees are equally binding on us on this side of the Atlantic.

I should like to emphasize the truth that perhaps the most outstanding characteristic of the decisions of the Ecumenical Councils is their careful and even meticulous balance. Our reputed Anglican balance of thought cannot compare with the inspired refusal to run amuck which we find in the councils. So far as I know everyone of the seven councils was occasioned by good and pious souls, of a heated but very narrow vision, who were zealots in trying to impose their own limits of comprehension upon the whole Church. It would have been easy for the Church many times in her history to yield to such popular onesidedness. The councils testify to the Church's refusal to be rushed into pious obscurantism, masquerading as the pure Gospel.

The conciliar decrees come to us with the experience of the ecumenical Church approving them. The technical machinery may indeed appear somewhat complicated and elaborate, yet what in summary is the purpose of the entire Conciliar construction? It is simply to preserve the New Testament picture of Jesus Christ whole and intact, and to ward off any dogmatic theories which would mar or invalidate that picture. Deny any of the affirmations of these councils, and logically you must also cut out certain parts of the Gospel picture of our Lord. The Church passionately desired to preserve and transmit that picture to future generations, and the entire purpose of her decrees was solely and simply to accomplish this. The history of thought in subsequent generations has amply justified her judgment.

We are sometimes asked whether we believe that the holy Spirit of God guided the Church up to the year 325, or 451, or if you will 787, and then suddenly left the Christian fellowship, with the result that the same Spirit is not guiding the Church today. I always marvel at the naïveté of the propounder of such a question. Of course the Catholic Christian does not believe that the Spirit of God has ever forsaken the Church.

Of course we believe that just as the Spirit guided the Church in the early centuries, so He brooded over and in the Church of the thirteenth century, and so does He function in our world of today. There is no dispute or difference of opinion on that score among any orthodox Christians. The real point of difference is entirely elsewhere. Catholics believe that the Holy Spirit is the Spirit of truth, and we refuse to describe Him as a lying Spirit. If He is always and eternally the Spirit of truth, then He can never contradict Himself. He can and does develop and deepen our understanding of our Christian faith, but He, as God, be it said with all reverence, cannot contradict and repudiate now what He has taught previously. What our questioner actually meant of course was not the question he posed at all. What he really was asking was, whether we do not frankly believe that we of the present are the only generation of Christians whom the Holy Spirit in all history has genuinely guided. We must humbly decline to be so dogmatically arrogant.

#### THE VIRGIN BIRTH

There is one further question in regard to the Incarnation which possibly should be considered here. I refer to the doctrine of the Virgin Birth of our Lord. There is no need to go into any textual consideration of this point, as that has been done effectively by orthodox scholars many times. Further, almost all current arguments against the truth of the Virgin Birth are based upon dogmatic or philosophical presuppositions. Naturally those who deny the supernatural, who refuse dogmatically to admit the possibility of miracle, or who question the full and complete deity of our Lord, naturally such scholars cannot believe that our Lord was born of a Virgin Mother. I would only point out that the above dogmas express attitudes which no Christian can accept, and hence there is no need to consider them here.

I am not at all interested here in arguing for the doctrine of the Virgin Birth. I wish only to point out the religious and moral value of this integral part of our Christology. We emphasize rightly that our Lord developed His perfect life and personality *within* a family. So far as any historical evidence goes, our Lord's moral perfection was developed and matured in and by means of family relationship. If then, we claim Him as the model of our own moral progress, we might well judge that we too can progress only in a family. That seems a plain and simple deduction. Our Lord is our model. He achieved His height of character in a family. Hence if we are to follow Him, we can achieve our divinely designed character only in a family. Obviously, however, there is something wrong with this argument.

No sane person believes that marriage is for everyone necessary to salvation. Even the highest sacramentarian shrinks from such a conclusion. Yet it would seem an inevitable conclusion from the premise, were it not for the fact that the Virgin Birth reminds us that a *sex* family is not, according to the Scriptures, the necessary sphere of the divine development. Perfection of Christian character can indeed be achieved only through family relationships, but these relationships do not need to rest on a sex foundation. These relationships may be firmly and efficiently grounded on moral and spiritual foundations. Who does not know in his own experience growing lives that have been tendered and nurtured by loving relations, aunts, uncles, or other kinsfolk, where in deepest truth family relationships were established and were in operation, yet very definitely were *not* based on sex. Is not this also the real justification for the lives of monks and nuns? They indeed explicitly cut themselves off from the family relationships based on sex, yet in simple fact they do share in and can develop in very true and genuine family life. It is this escape from the inevitable bond of marriage for every earnest Christian which the fact of the Virgin Birth affords us.

The doctrine of the Incarnation is fundamental for Christian life because it presents us with a model for our discipleship, such as can stand logical analysis. The liberal figure of a well-meaning Jew of centuries ago, who started out to improve the world, and was frustrated in His endeavors by being cut off with an early death—that figure has little compelling attraction for thinking people. It is not inspiring to imitate a failure. The mighty vitality of Christian devotion, pulsating and beating triumphantly through the centuries needs a far more creative source than "the pale figure of the Syrian Christ."

No, it is the Christ of the Incarnation, who is the source and center of all our Christian life. It is the Godhead, guaranteed to us by the doctrine of the Incarnation, which justifies our joyful exaltation at the Christmas scene.

#### GODHEAD AND MANHOOD

But, Godhead is not enough as the center of our Christian life. Manhood must be there, riveted in the Godhead with all the richness and inevitability of the Chalcedonian formula. The vast majority of all the early heresies about our Lord balked *not* at His Godhead, but at His Manhood. Heresy after heresy sought to beguile the Church into a minimising or a denial of the perfect Manhood. Against all such destruction of genuine Christianity, the Church created the triumphal anthem of the second great paragraph of the Apostles' Creed. The experiences of our Lord

(Continued on page 16)

# Declaration of Faith

## and Articles of Religion of the Philippine Independent Church

**W**E, the bishops, priests and lay members, delegates to the General Assembly of the Philippine Independent Church (*Iglesia Filipina Independiente*), held in the City of Manila on the 5th day of August, A.D. 1947, do reiterate our Faith and publicly declare that

We Believe in

(1) **THE HOLY TRINITY:** One God, true and living, of infinite power, wisdom and goodness; the Maker and Preserver of all things visible and invisible. And that in the unity of this Godhead there be three Persons, of one substance, power and eternity — the Father who is made of none, neither created nor begotten; the Son who is of the Father alone, not made nor created, but begotten; the Holy Ghost who is of the Father and the Son, neither made, nor created, nor begotten, but proceeding.

(2) **JESUS CHRIST, THE ONLY-BEGOTTEN SON OF GOD:** Jesus Christ, the only-begotten Son of God, the Second Person of the Trinity, very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin, after she had conceived by the Holy Ghost. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He rose again from the dead, He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead.

(3) **THE HOLY GHOST:** The Holy Ghost, the Lord, and the Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together we worship and glorify.

(4) **ONE CATHOLIC AND APOSTOLIC CHURCH:** The Church, Holy, Catholic, and Apostolic, which is the Body of Christ, founded by Christ for the redemption and sanctification of mankind, and to which Church He gave power and authority to preach His Gospel to the whole world under the guidance of His Holy Spirit.

We hold to the following articles of Religion taught by this Church:

(1) **SALVATION:** Salvation is obtained only through a vital faith in Jesus Christ, the Son of God, as Lord and Saviour. This faith should manifest itself in good works.

(2) **HOLY SCRIPTURES:** The Holy Scriptures contain all things necessary to salvation, and nothing which cannot be proved thereby should be required to be believed.

Manila, Philippines,

August 9, 1947

To: THE MOST REV. HENRY KNOX SHERRILL, D.D., Presiding Bishop of the Protestant Episcopal Church in the U.S.A., 281 Fourth Ave., New York City, U.S.A.

My Most Reverend Bishop:

The Supreme Council of Bishops and the General Assembly of the *Iglesia Filipina Independiente* in their sessions held respectively August 4th and 5th, 1947, in the City of Manila with the Rt. Rev. Norman S. Binsted as our honored guest and valued adviser, have unanimously authorized the undersigned, as Supreme Head of the said Church, to prayerfully petition the Protestant Episcopal Church of the United States of America the gift of Apostolic Succession for our episcopate to make feasible the granting of the blessing of Apostolic Succession to our episcopate, the Supreme Council of Bishops and the General Assembly have unanimously passed and adopted the Articles of Faith, Articles of Religion, Constitution and Canons herein attached, and have

proclaimed the same as our official doctrines and law.

Not less than two millions of Filipinos very respectfully join me in this humble invitation to the Protestant Episcopal Church of America to bestow upon us the grace of Apostolic Succession to allow our Church to remove all objections to the validity of our sacred orders and the validity of our sacraments, and to be recognized as young sister Church by the Anglican Communion of Churches.

We are earnestly convinced that this decision of our Church to humbly request the Apostolic Succession is a holy inspiration of the Holy Ghost, as it has been consistently one of the highest aspirations of our episcopate since August 3rd, 1902, when our Church emancipated itself from the Church of Rome. The Rt. Rev. Norman S. Binsted, Bishop of the Episcopal Church in the Philippines, is our attesting witness to the sincerity and earnestness of our appeal to the Episcopal Church of America for the gift and blessing of Apostolic Succession.

ISABELO DE LOS REYES, JR.,  
Obispo Maximo

(3) **THE CREEDS:** The Articles of the Christian Faith as contained in the ancient Creeds known as the Apostles' and Nicene Creeds are to be taught by this Church and accepted by the faithful.

(4) **THE SACRAMENTS:** The sacraments are outward and visible signs of our faith and a means whereby God manifests His goodwill towards us and confers grace upon us.

Two sacraments, Baptism and Holy Communion, commonly called the Mass, ordained by Christ Himself, are held to be generally necessary to salvation.

Baptism is necessary for salvation. It signifies and confers grace, cleansing from original sin as well as actual sin previously committed; makes us children of God and heirs of everlasting life. It effects our entrance into the Church of God. It is administered with water in the name of the Father, the Son, and the Holy Ghost.

Confirmation, whereby, through the imposition of the bishop's hands, anointing and prayer, baptized Christians are

strengthened by the gifts of the Holy Spirit and confirmed in the Faith.

Penance, the confession of sins as commanded by Jesus Christ.

The Holy Eucharist, the sacrament of the Body and Blood of Christ, taken and received by the faithful for the strengthening and refreshing of their bodies and souls.

Holy Unction, whereby the sick, especially one in danger of death, is anointed with oil with prayer. He receives, if necessary, remission of sins, the strengthening of his soul, and, if it be God's will, restoration to health.

Holy Orders, a sacrament by which Bishops, Priests and Deacons are ordained and receive power and authority to perform their sacred duties.

Holy Matrimony, a sacrament in which a man and a woman are joined together in the Holy estate of matrimony.

(5) **THE HOLY EUCHARIST:** The Holy Eucharist, commonly called the Mass, is the central act of Christian worship. It is the sacrament of our re-

demption by Christ's death. Those who partake of it receive the Body and Blood of Christ. All who purpose to make their communion should diligently try and examine themselves before they presume to eat of that Bread and drink of that Cup. For as the benefit is great if with a true penitent heart and lively faith a man receive that Holy Sacrament, so is the danger great if he receives the same unworthily.

The Mass is to be said in the official language of the Church in such a way that it can be heard by the worshippers.

The authorized order for the celebration of the Mass is that set forth in the Prayer Book adopted by this Church.

(6) SACRED MINISTRY: From Apostolic times there have been three orders of ministers in the Church of God: bishops, priests and deacons. These orders are to be reverently esteemed and continued in this Church. And no man is to be accepted as a lawful bishop, priest, or deacon in this Church, or permitted to execute functions pertaining to these orders, except he be called, tried, examined, and admitted thereunto according to the canons of this Church, and in accordance with the order prescribed by this Church for making, ordaining, and consecrating bishops, priests, and deacons, or hath had Episcopal consecration or ordination.

(7) CELIBACY OF THE CLERGY: Bishops, priests, and deacons are not commanded by God's law to marry or to abstain from marriage, therefore they are permitted to marry at their own discretion, as they shall judge the same to serve better to godliness.

(8) CHURCH BUILDINGS: Churches for the worship of God are to be erected and separated from all unhallowed, worldly, and common uses, that men may reverence the majesty of God and show forth greater devotion and humility in His service.

(9) THE ALTAR: The altar is the most sacred part of the Church because there Jesus is sacramentally present. It symbolizes Mount Calvary, and, therefore, if images of saints are used for adornment, care is to be exercised that such ornaments may not distract the minds of the worshipers from the Person of Jesus Christ.

(10) WORSHIP, RITES AND CEREMONIES: Only such orders of service as have been authorized by this Church shall be used in public worship; provided, however, that the diocesan bishop or the Supreme Council of Bishops may authorize orders of service for special occasions.

(11) LANGUAGE OF PUBLIC SERVICES: All public services shall be conducted in the official language of the Church, or in any other language the Supreme Council of Bishops may prescribe.

(12) PURITY OF LIFE: Holiness, altruism, obedience to God's Command-

ments, and a zeal for His honor and glory are incumbent upon clergy and laity alike, therefore all should be trained in a clean and disciplined life, not neglecting prayer study, and the exercise of moral discipline.

(13) KNOWLEDGE: All truth is of God, therefore the Church should promote sound knowledge and good learning. No books except those detrimental to good morals are to be prohibited.

(14) THE BLESSED VIRGIN: The Virgin Mary was chosen by God to be the Mother of Jesus Christ. As Jesus Christ is truly God and Mary is the mother of Jesus Christ, she is the mother of God in His human generation. She whom God honored is to be honored above all.

(15) THE SAINTS: Persons universally recognized for their holiness life, loyalty and courage, especially the Blessed Virgin and the New Testament saints, are to be held in reverent remembrance. Veneration of saints is not contrary to God's commandments as revealed in the scriptures; but their deification is condemned by the Church as a monstrous blasphemy. Veneration of the saints must not obscure the duty of the faithful to direct approach to God through Jesus Christ. Honor rendered the saints must in no wise detract from the honor due the three Persons of the Holy Trinity.

(16) MIRACLES: Holy Scriptures teach us that events take place in the natural world, but out of its established order, which are possible only through the intervention of divine power, like the Incarnation of Jesus Christ. So-called miracles, based not on well-authenticated facts but on merely fantastic

rumors, are repudiated. Belief in unsubstantiated miracles leads to pagan fanaticism and is to be condemned as destructive to the true faith.

(17) ATTITUDE TOWARDS THE ROMAN CHURCH: When this Church withdrew from the Roman Catholic Church, it repudiated the authority of the pope and such doctrines, customs, and practices as were inconsistent with the word of God, sound learning, and a good conscience. It had no intention of departing from Catholic doctrine, practice, and discipline as set forth by the councils of the undivided Church. Such departures as occurred were due to the exigencies of the times, and are to be corrected by official action as opportunity affords, so that this Church may be brought in to the stream of historic Christianity and be universally acknowledged as a true branch of the Catholic Church.

(18) ATTITUDE TOWARDS OTHER CHURCHES: Opportunity is to be sought for closer coöperation with other branches of the Catholic Church, and cordial relations maintained with all who acknowledge Jesus Christ as Lord and Saviour.

(19) CHURCH AND STATE: This Church is politically independent of the State, and the State of the Church. The Church does not ally itself with any particular school of political thought or with any political party. Its members are politically free and are urged to be exemplary citizens and to use their influence for the prosperity and welfare of the State.

(20) DOCTRINE AND CONSTITUTIONAL RULES OF THE CHURCH AND THE FUNDAMENTAL EPISTLES: The doctrine and constitutional rules of the Philippine Independent Church, adopted on October 28, 1903, and subsequently amended, and the fundamental epistles of the Philippine Independent Church, are henceforth not to be held as binding either upon the clergy or laity of this Church in matters of doctrine, discipline, or order, wherein they differ in substance from the Declaration of Faith or the Articles of Religion contained herein. They are to be valued as historical documents promulgated by the founders of this Church when they were seeking to interpret the Catholic faith in a manner understood by the people. Under the inspiration of the Holy Spirit the Church has sought to eradicate such errors of judgment and doctrine as crept into its life and official documents in times past.

(21) ADDITIONS, AMENDMENTS, REPEAL: The Declaration of Faith shall not be altered, amended, or repealed. However, the Articles of Religion may be amended, repealed or added to by an absolute majority of the delegates to the General Assembly having the right to vote. Such action before it becomes binding upon the Church must be ratified by the Supreme Council of Bishops and approved by the Supreme Bishop.

## ACU CYCLE OF PRAYER

### November

2. St. John's, Pleasantville, N. Y.
4. Holy Innocents', Hoboken, N. J.
5. Chapel of the Nativity, Philadelphia
6. Kent School, Kent, Conn.
7. Christ Church, New Haven, Conn.
8. Trinity, Waterbury, Conn.
9. St. Barnabas', Rumford, Maine
10. St. Andrew's, Denver, Colo.
11. Grace Church, Hartford, Conn.
12. Holy Apostles', Oneida, Wis.
13. St. Mary the Virgin, New York City
14. All Saints', Orange, N. J.
15. St. Clement, New York City
16. St. Andrew's, Princess Anne, Md.
17. Church of the Advent, Chicago
18. All Saints', Dorchester, Mass.
19. St. Alban's School, Sycamore, Ill.
20. Trinity, Hamburg, N. Y.
21. St. Matthews', Los Angeles
22. Intercession, New York City
- 23-29. Church of the Good Shepherd, Rosemont, Pennsylvania
30. St. James', Pewee Valley, Ky.

## Opportunity in the Philippines

**A** SPIRITUAL opportunity of unprecedented proportions will be presented to the House of Bishops of the American Episcopal Church at its meeting in Winston-Salem this month—the opportunity to bestow the apostolic succession on a Church almost equal to our own in numbers and to enter upon intercommunion with it, looking toward complete union.

As reported in our issue of September 7th, the Supreme Council of Bishops of the Philippine Independent Church, popularly known as the Aglipayan Church, has petitioned our House of Bishops through the Presiding Bishop and Bishop Binsted of the Philippines for valid orders. As a preliminary step, the Church adopted a Declaration of Faith, a set of Articles of Religion clarifying its position on certain doctrinal and controversial questions, and a revised constitution and canons. These documents have just arrived in this country, and the Declaration and Articles are published in full on page 10 of this issue.

The Philippine Independent Church separated from Rome in 1902, after the Philippines had been freed from the Spanish yoke and started on the path toward independence. The Church had, and has, a number of priests in Roman orders; but it was unable to preserve the apostolic succession, and the first Bishop, Msgr. Aglipay, was consecrated by a group of twelve presbyters. The Church early came under Unitarian influence through William Howard Taft, and it was therefore under a cloud in its approaches to Anglican, Old Catholic, and Orthodox bishops during the early years of this century. However, it is asserted by those in close contact with the Philippine Independent Church that, although Unitarians were for a time influential in its high councils, at no time did more than five per cent of its membership depart from the Nicene Faith.

The Declaration of Faith and Articles of Religion speak for themselves. They unequivocally adhere to the orthodox Trinitarianism of our own Thirty-Nine Articles. They defer to the authority of the General Councils of the undivided Church. While they do not attempt to be a systematic exposition of the Christian Faith any more than our own Thirty-Nine Articles do, they cover in simple, straightforward language all the points on which our Church particularly needs to be satisfied.

Bishop Binsted, who has been in close contact with the Independent Church, is ready to vouch for its sincere adherence to these standards and to recommend the acceptance of its petition. Any concern about basic Christian doctrines not covered in the Articles is mitigated by the announced desire of the Philippine

Independent Church to use the Book of Common Prayer.

In an address to the Supreme Council of Bishops, Bishop Binsted traced the beginnings of the movement toward unity between the two Churches, and his first contact with Bishop de los Reyes.

"In 1941," he said, "he called on me in my office with Bishop Fonacier to ask me what I thought would happen to the Christian Churches if the Japanese Army occupied the Philippines. In 1945 we met with Christian leaders of other Churches to discuss educational problems. Then, beginning last fall, I have had the pleasure of meeting with the Supreme Bishop and other leaders of your Church from time to time to discuss the possibility of closer coöperation between the Philippine Independent Church and the Philippine Episcopal Church.

"Perhaps I am indebted to the Japanese Army for bringing us together. I believe, however, that there were more powerful forces at work and that our first and subsequent meetings were due to the leading of the Holy Spirit. Whatever the power that was bringing us closer together and whether our conversations centered around the problems of Japanese occupation, Christian education, or that subject which called forth that short and beautiful prayer of our Lord, 'that they all may be one,' our conversations were characterized by complete frankness, honesty, and Christian courtesy.

"Like a true Shepherd, your Supreme Bishop has shown Christ-like concern for the welfare of his Church and the people committed to his care. His qualities of leadership combined with a beautiful spirit of humility have made me conscious of my own inadequacy. I think we both felt the presence of the Master with us as we talked of the things pertaining to the Kingdom."

The articles of the Independent Church seem to us to be worthy not only of approval but of enthusiastic approval. Of particular interest is No. 14 on the Blessed Virgin, stating the historic position of the undivided Church in such a way as to guard against both excesses and the neglect which has disfigured too much of Church life since the Reformation. Articles 12, on purity of life, and 16, on miracles, are fine statements on problems which are likely to be prominent in a country where high civilization dwells side by side with primitive tribal life.

Article 20, on the status of earlier documents of the Church, is, we think, a pretty good substitute for the second paragraph of our Article XIX, on the errors of the Churches of Jerusalem, Alexandria, Antioch, and Rome!

There are two alternative ways of taking affirmative action on the petition of the Philippine Independent Church. One is for the House of Bishops to refer it to Lambeth and to await Lambeth's reaction before final action at the General Convention of 1949. The other is to act favorably at once, on the basis of Article III of the Constitution and Canon 42, Of the Consecration of Bishops for Foreign Lands.

As far as we can see, there is no reason why the House of Bishops cannot act at once. The problem is primarily an American one, since the Philippine Independent Church does not extend to other provinces of the Anglican communion. The adherence of the Church to the Catholic Faith "as this Church hath received the same" has been abundantly demonstrated. It has with great humility and good will sought to fulfill every condition the American Church might impose. No commitment of missionary funds is involved. We see no reason why the Philippine Independent Church should not be able to undertake at once the process of restoring the apostolic succession which it so earnestly desires.

However, it would not necessarily indicate either distrust or disregard for the Independent Church if the House of Bishops were to conclude that the right procedure was referral to Lambeth before final action in 1949. The desire of all concerned is not merely that a bishop (or three bishops) be consecrated for a foreign land, but that the two Churches may, beginning with this step, exist side by side in full brotherhood and intercommunion — and ultimately in organic union, so that any American missionaries or parishes in the Philippines will be fully subject to the constitution, canons, and other regulations of the national Philippine Church. It is the magnitude of the goal which requires a serious and careful preparation.

The prospect of full communion with this numerous company of our fellow-Christians is indeed a breathtaking one! The humility and simplicity of spirit which has guided their actions is a lesson in Christian charity which may well send us to our knees in thanksgiving to God. Whether the House of Bishops takes final action at this meeting or a preliminary action pending consideration by Lambeth, we are confident that it will express the joy and gratitude of the American Church to Bishop de los Reyes, Bishop Binsted, and the Philippine Independent Church for this wonderful opportunity to repair a breach in the visible unity of Christ's Holy Catholic Church.

### *The Uncommon Cup*

THE clergy have recently received a pamphlet from the Episcopal Evangelical Fellowship and a letter from five Boston doctors expressing "concern at the continued use of the Common Cup in the service of Holy Communion." The pamphlet, by the Rev. Gardiner M. Day, disapproves of Communion in one

kind and approves of intinction as an alternative method of administration.

A few years ago we gave extensive space to a discussion of this subject, and we do not propose to weary our readers with a repetition of it. One apt comment we have heard from the clergy was: "It is not a common cup — it is a most Uncommon Cup!" We wonder that the hygienists have not begun to attack the distribution of the Sacred Species of Bread by the priest's fingers, and to agitate for a method of administration "untouched by human hands."

The curious disproportion involved in the matter is well illustrated by the often-told story of the young women choristers who developed tuberculosis. No suggestions are offered for a more hygienic method of singing, although admittedly singing in choir practice with a tuberculous person is a very effective way of contracting the disease. Instead, in every retelling of this story attention has been concentrated on the chalice, although presumably the priest and the entire congregation received from it, while tuberculosis developed only among the choristers.

Let's come down to practical living and admit that the Uncommon Cup is far more precious to us than the exceedingly unlikely contingency of contracting illness from the chalice of life.

### HURRY!

*Tick tick.* You're very near it!

Right beneath you there, it's set!

*Tick tick.* Can't you hear it

That you've done nothing to stop it yet?

*Tick tick.* Any year it

Will go off now. Any day.

What's the matter? Too dull to fear it?

Too numb to notice? Too dumb to pray?

Too muscle-bound to more than shudder? —

Tacit accomplice of coming crime,

Ultimate suicide, final murder,

When man's time-bomb ends his time!

DOROTHY LEE RICHARDSON.

# A Hostel of Hope

## By the Rev. Karl Tiedemann, OHC

IN days of old, men of faith went on pilgrimage. The greatest of all shrines was Jerusalem, and the greatest of all mounts of vision was Calvary where the Lord of glory was "lifted up to draw all men unto Himself.

Some souls still go to those holy places where mighty acts were achieved. But for most of us substitutions must be made. So it is that many places have become objects of pilgrimage. England has Canterbury and Walsingham, Spain saw the glory of Compostella, and Italy the majesty of Rome. In more modern times France witnessed the miracles of Lourdes, and Canada has seen the devotion poured out at Saint Anne de Beaupré.

In this land countless Churchmen and Churchwomen go on pilgrimage. The great cathedral in New York City is often the goal. The Religious of our Church could tell you of many a soul that has renewed its vision in one of our monasteries and convents and has gone forth with new faith and hope and love. To mention my own Community only, Holy Cross has cared for a great stream of souls who come to find forgiveness and power.

Most of these hostels of hope are in the East or Mid-west of our country. But the far West has come into the national picture. Los Angeles is now the third city of the land. Many have heard the summons to "go West." What is the Church doing to establish havens of peace on the West coast?

There are a number of places where the retreat movement is taking root. Among these the Order of the Holy Cross is seeking to make its contribution by establishing Mount Calvary Monastery at Santa Barbara, Calif.

I would like to tell our friends about our plans and hopes and difficulties in founding our Western house and ask for your assistance. Our first object is to establish a house of worship where we can offer the praises of God. Our monastic life is a highly developed community life of worship of God. From this life before the altar we go forth to serve our brethren. And to this house of prayer we invite those priests and laymen who wish to share our fellowship, and to find therein renewed hope and faith and love and power for their work in this practical world. To secure such a place has been the primary object of recent years.

Following the wish of our Order and at the direction of the Father Superior, I spent over three years in the far West.

The object was to determine if we were wanted on the West coast, and, if so, where we should locate. Bishop Lewis of Nevada understood our plans, and was of the greatest possible assistance in allowing us to use the buildings at Nixon, Nevada, as a temporary home-base in that search. We came for a period of two years, doing the local Indian work (and loving it), but also looking over the general situation. For a time it seemed as if beautiful Pyramid Lake might offer the answer to our search for a permanent Western home and retreat house. I went so far as to have a plan made for a house which would accommodate ten guests. The estimated cost



MOUNT CALVARY MONASTERY.

of building was, two years ago, \$110,000. Considered thought and prayer revealed the main weakness of such a site—its isolation. At the end of three and a half years of search, my attention was called to an unfinished house at Santa Barbara, Calif.

For some time I had felt that the problem of selecting a permanent location, within the Order's means, was so vast and complicated that it could only be solved providentially. Santa Barbara seems to indicate the divine will. It is both secluded and yet conveniently located, being reached from all points on the West coast by train, by bus, by motor, and by air. The house itself is located just outside the city limits, but within twenty minutes drive from the heart of that lovely city. And Santa Barbara itself is roughly halfway between two great centers of Church population, San Francisco to the North and Los Angeles and San Diego to the South.

What of the house itself which we call Mount Calvary? It is a large and dignified building, built around four

sides of a patio or central quadrangle, seventy-five feet square. It is in the Spanish-mission and ranch-house style, set on a hill, 1250 feet above sea level, with the mountains to the rear and a breathtaking view over the Pacific Ocean.

The house was begun in 1929 but, providentially, has never been finished. If it had been completed according to the original designs, it would have been of a luxurious style, completely foreign to the simplicity of a monastery and the quietness of a retreat house. As it stands at present, it consists of concrete and stucco walls, with a red tile roof on which, over the years, a delicate film of pale green lichens has formed. The owner put in \$265,000 in material and labor and then stopped building. Today such costs would be almost doubled. The doors and windows are boarded up. For the most part there are no interior walls, no ceilings, no floors. But the furnaces, the plumbing, and electric conduits have been installed, though there are no fixtures of any kind. Construction ceased in 1933, but the work was so well done that today the building is in first class condition.

On one side of the patio are what were intended to be the servants' quarters. This is the only part of the building which is two stories high. This side will become our monastic home where the monks will live. It will provide for five cells downstairs, and upstairs a chapel, a refectory, a kitchen, a common room, and three rooms which will serve temporarily for guests until we can complete their cells on the other sides of the patio.

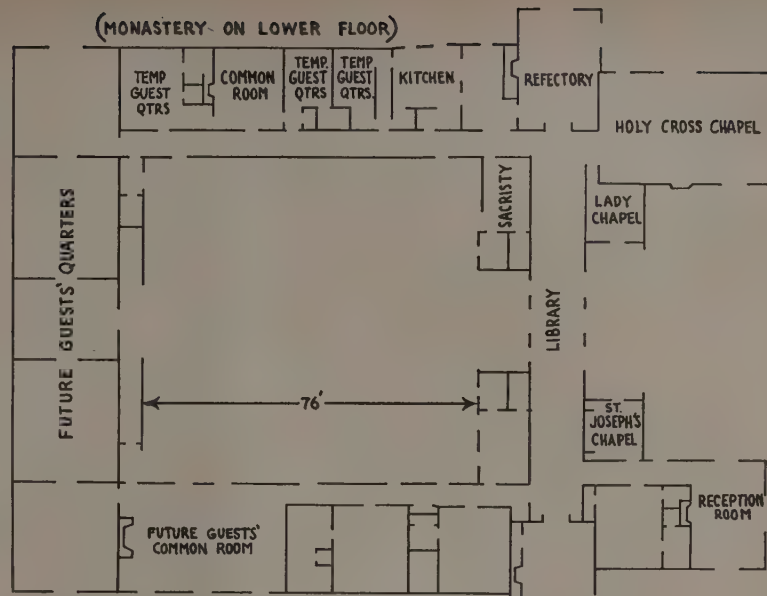
A retreat house today must be one of simple construction and furniture, but with the ordinary comforts which are characteristic of modern home life. I believe that every retreatant should have a room to himself, with a comfortable bed and chair. To provide such a house where eventually twenty priests or laymen could assemble is bound, in these days, to be costly. But the Order of the Holy Cross has secured this property of house and twenty acres, valued at today's prices for \$500,000, for a tenth of that sum. An unexpected legacy from an unknown donor made this purchase possible. Our first reaction should be of fervent gratitude to Almighty God who has providentially showed us the house and at the same time providentially provided, through Mr. Charles Hall and his sister, for its purchase. A plaque will commemorate this gift.

But God's ways are family ways. He

as done His part, now we must do ours. Since the house belongs to the Church, we ask that the family of God help us to complete the work, to the glory of God and for the well-being of His Church, especially in the far West.

At this point I would like to convey to you a hint of the wonder and beauty of the site. It is isolated; it is convenient. To the rear are the lovely purple mountains; before it stretches the endless blue waters of the Pacific. Any soul who will come to Mount Calvary and just look at the majestic and glorious natural handwork of God, will find all his weariness and bitterness leaving him. Then, before the altar, he will be sacramentally and supernaturally built up into the measure of the stature of the fullness of Christ. If the greatest of all Church architects had deliberately sat down to design the ideal monastery and retreat house, he might have given us the blueprints of Mount Calvary. As both the architect and the owner said, "It's a natural, Father."

But I would emphasize the fact that the house belongs to you as well as to the Order of the Holy Cross. Our rule says, "We are to bear in mind that a House of the Order is not our own House. It is our home for a time, but it is only so because the house and all that is in it belong to God, and we belong to Him. It is a house that God



*The floor plan of the Western house of the Order of the Holy Cross—Mount Calvary Monastery.*

has claimed for Himself": . . . We must remember that nothing too much can be done for any one who comes to us as to the servants of Jesus, if what is done may win that soul to Him."

Since this house is also your home,

will you help us to complete Mount Calvary for God's glory and for you?

Gifts and correspondence may be addressed to the Rev. Karl Tiedemann, OHC, Mount Calvary, Santa Barbara, Calif.

## Thanksgiving

Did you ever thank God for the Rector of your Parish?

His sympathy, understanding, wisdom, his capacity to guide and help, to impart hope and courage and faith—these are not **all** native gifts of his personality. Some of them he owes, in all probability, to one of the institutions listed below.

A Thank Offering to his Seminary, now or in your will, would help guarantee your blessings to your children.

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## "He shall feed His flock"

Not all God's promises are in the New Testament. Do some digging and locate the above words over there in the scantily, sketchily read Old Testament.

But what do those words mean to us today? Are you concerned about your livelihood? Does the weekly income seem endangered? "HE SHALL FEED HIS FLOCK."

Are you stale spiritually? Are you out of hand-clasp with Christ? What sin, or the beginnings of what sin, is the cause? Use The Confessional and then feed on Christ in Holy Communion. "HE SHALL FEED HIS FLOCK." Are you conscious of tensions in your life as a result of conditions forced upon you, tensions that harass almost to the point of snapping (and we mean SNAPPING)? Do you realize that feeding upon His grace and love will soften your load so that it becomes no longer a burden? "HE

### SHALL FEED HIS FLOCK."

Aye, HIS flock shall be fed, but are we all in that flock? Are we following The Shepherd, and partaking of the food He provides for His sheep? Or, are we trying to follow afar off? Then we are truly NOT of His flock and sleep not in His sheepfold. True? True as preaching, only too many of us think we are getting away with it. Let's face the eternal justice of God. Our pleasant pagan friends, and a lot of weak-kneed Christians, will not face it, and love to think that God has a neat, elastic plan that will stretch out and embrace all the pleasant, so-called harmless, cute little sinners and gather them in, good old-fashioned father style. But He will NOT.

"HE SHALL FEED HIS FLOCK." You have to sign enlistment papers and work for it, to belong to that flock. We merely thought it might pay for a lot of us to figure out our exact status.

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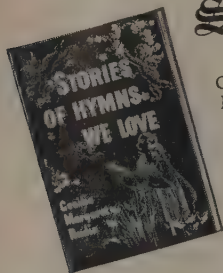
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(Continued from page 9)

stressed in that part of our Creed were not chosen by accident. One and all emphasize the reality and the glory of human, physical, earthly experiences of true humanity. He was born, suffered, was crucified, died, and was buried. Could any life be more truly human than that? Yet that too, is an integral part of the Incarnation.

Around the spiritual treasures of the Incarnation as source, our Christian life progresses with it as its constant center. Because of the truths in the Incarnation, Christianity moves from the sentimental and emotional plane upward to the intellectual. Some today do not like our religion to function on the intellectual plane. With many non-Catholic Christians, it is not that their doctrine is false; it is rather that they have no definite doctrine of any kind. They would narrow and lower our religion beneath the sphere of the intellect. Something strangely called life or action is held up as superior to truth or principle. How life can be wholesome without intelligence or action effective when not intelligently directed is seldom explained. If our religion is unable to commandeer the intellect to its aid, then our religion must be, in Harnach's phrase, a "religion of the second grade." When in our endeavors for Church unity, any institution or practice is insisted upon as a condition of unity, *without rational significance*, then our unity concepts are operating in the field of magic. The religion of the Incarnation has no place for such obscurantism.

Where the Incarnation is fully and intelligently held, where our Lord stands forth in all the marvelous beauty of His perfect Godhead conjoined with His perfect manhood, where He is held up before our adoring eyes "consubstantial with the Father as touching His Godhead, and consubstantial with Mary as touching His manhood," there the miracle of redemption is at work. In every sacrifice that smoked upon Jewish altars by anticipation, amid the sombre shadows on Calvary's hill in deepest reality, on every altar of Christendom when the Host is raised to God in mystic memory, there the unity of God with man is manifest, there the eternal and the temporal coalesce, there the Incarnation is the Source and Center of all religion, yea more, it is the anthem of cosmic fellowship.

## CHURCH CALENDAR

### November

2. 22d Sunday after Trinity
9. 23d Sunday after Trinity
16. 24th Sunday after Trinity
23. Sunday next before Advent
27. Thanksgiving Day
30. Advent Sunday

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## SEMINARIES

### Dean Rose Installed at GTS On October 20th

The Very Rev. Dr. Lawrence Rose was installed as dean of the General Theological Seminary, New York City, on October 20th, in a ceremony of great beauty and dignity, compiled by the Rev. Dr. Cuthbert A. Simpson and the Rev. Dr. Powell M. Dawley of the seminary faculty. After Evensong in the Chapel of the Good Shepherd, the chairman of the board of trustees, Bishop Washburn of Newark; the president of the standing committee of the board, the Rev. Dr. Frederic S. Fleming; the dean emeritus of the seminary, the Rev. Dr. Hughell E. W. Fosbroke; Edward K. Warren, ranking lay member of the board of trustees; and the dean-elect came before the altar. Bishop Washburn said the opening sentence and the prayer, Mr. Warren delivered the keys of the seminary to the dean-elect, and Dr. Fleming delivered the Bible and Book of Common Prayer. The senior sacristan, Roy Strainge, taking the mace from the altar, escorted the dean-elect, the dean emeritus, and Bishop Washburn to

the decanal stall. There the new Dean was formally installed by Bishop Washburn.

After the singing of a hymn, Dean Rose was escorted to the pulpit, where he preached, taking for his text Hebrews 12:2—"Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of God." First paying tribute to the devoted Churchpeople who have advanced the cause of the seminary by their generous gifts, Dean Rose went on to praise that "succession of saintly and learned men whose teaching, friendly guidance, and piety have opened the eyes and illumined the souls of generation after generation of young men eager to respond to a call from God to the ministry of His Church." He then referred particularly to Dean Fosbroke, saying: "It is an especial occasion for gratitude that the one who holds title as the greatest in that succession is at hand, emeritus in office, but still and for long, we hope, the active dean of deans, whose wisdom and capacity to inspire us and to hold us true to the truth of God have suffered no tarnishing through his years of self-effacing service."

The new dean then went on to a discussion of the relation of "unconditional commitment" to Christ and "the process of disciplined education" in theology. The seminary, he declared must be "a 'seed-plot,' at once of theological learning and of religious faith." In order to do this great work, the seminary must ask that the men who come are already instructed in "the world's store of knowledge and in their capacity for disciplined thinking and effective communication."

"Faith," he said, "is no short-cut to sacred learning, no substitute for the costly discipline of it for those who would be teachers and pastors to a generation such as ours. It is the saving ballast to the soul through the process of acquiring and handling knowledge, and the necessary condition of its being true and saving knowledge of God."

In the procession were Bishop Washburn of Newark; Bishop Hart of Pennsylvania; Bishop Jenkins, retired of Nevada; the Very Rev. Dr. Frank D. Gifford, dean of the Philadelphia Divinity School; the Rev. Dr. Percy L. Urban, dean-elect of Berkeley Divinity School; the Rev. Dr. W. Russell Bowie, representing the Virginia Theological Seminary; the Rev. Howard H. Has-



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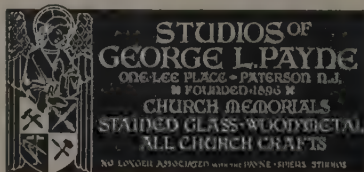
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## EDUCATIONAL

singer, representing Seabury-Western Theological Seminary; the Rev. Ralph H. Hayden, representing the Joint Commission on Theological Education of the General Convention; the Rev. Dr. C. Rankin Barnes, representing the National Council; Fr. McVeigh Harrison, OHC; the Rev. Dr. Henry Pitney Van Dusen, president of Union Theological Seminary; the Rev. Dr. Frank G. Lankard, dean of Drew University; the Rev. Stanley R. Hopper, representing the theological faculty of Drew University; Frederick A. Pottle of Yale University; acting-president Frank D. Fackenthal of Columbia University, Chaplain Gordon Hutchins, representing U.S.A. chaplains; and Chaplain Frank R. Hamilton, representing U.S.N. chaplains. The dean, the dean emeritus, the faculty, trustees, and the officers of the General Theological Seminary brought up the rear. The marshal was the Rev. W. Norman Pittenger of the seminary faculty.

Preceding the installation, there was a reception in Seabury Hall. Among these guests were 16 students from Berkeley Divinity School of which Dean Rose was dean before coming to the General Seminary. These students received special attention, and were given seats in the chapel nearest the decanal stall.

## DIOCESAN

### ATLANTA

**St. Timothy's Contents  
for Possession of Chapel**

St. Timothy's Church, Atlanta, Ga., is contending with the city of Moultrie for possession of an Army surplus chapel which stands on the property of Spence Field, near Moultrie, Ga.

During the war, Atlanta's population increased and the Protestant denominations consequently built larger churches to accommodate more people. St. Timothy's drew plans but waited to build until the war was over. Prices then increased and the church's building fund of \$3,000 could not begin to meet the demands.

In July the vestry decided to apply for one of the surplus Army chapels. In September the War Assets Administration notified St. Timothy's that the chapel at Spence Field, near Moultrie, Ga., had been awarded to them. St. Timothy's paid the amount named immediately.

Three weeks ago, when workmen went to Spence Field to begin moving the chapel, the city of Moultrie sent police to stop them, claiming that the

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## DIOCESAN

chapel belonged to the city, as did all the property at Spence Field, which had been leased to the government for one dollar a year during the war. St. Timothy's appealed to the WAA and were told to proceed with the moving as the city of Moultrie had no claim for the chapel. Again they were stopped by police.

Mr. W. F. Ladson, city manager of Moultrie, says that the city intends to keep the chapel as a memorial shrine, but at the present time, it is being used by students of the Abraham Baldwin Agricultural College in Moultrie.

St. Timothy's Church seats only 60 people, including the choir, and there are no classrooms for the Sunday School or Young People. The Sunday school has been meeting in the city school building, 1½ miles from the church. Now, the city has notified St. Timothy's that they may no longer use the building.

The Rev. C. B. Lucas, rector of St. Timothy's Church, asks all Episcopalians everywhere for financial aid to help his parish.

## CHICAGO

### School of Religion at St. Luke's, Evanston

A school of religion is being given at St. Luke's Church, Evanston, Ill. Fr. Alan Whittemore, Superior of the Order of the Holy Cross, began the series on October 27th with a lecture, "How can a man know God?" Other speakers and their topics are the Rev. Canon Bernard Iddings Bell, "Can one live a Christian life today?" November 3d, and "What makes a Christian strong?" November 10th; the Very Rev. William H. Nes, "How can a modern man pray?" November 17th; Mr. Joseph G. Hubbell, "How does your church building help your religion?" November 24th; and Mr. Thomas Matthews, FAGO, "How is religion expressed in music?" December 1st.

The Rev. Edward T. Taggard is the rector of the parish; the Rev. Joseph B. Williams is the associate rector.

## KENTUCKY

### St. Andrew's Church Dedicated

The new Church of St. Andrew, Louisville, Ky., was dedicated September 28th by Bishop Clingman of Kentucky. The Bishop was the celebrant at the Choral Holy Eucharist, and later preached at the service of dedication. A service of thanksgiving and Choral Evensong was held in the evening, with representatives of all the various Churches in the community present.

St. Andrew's is of modern Georgian

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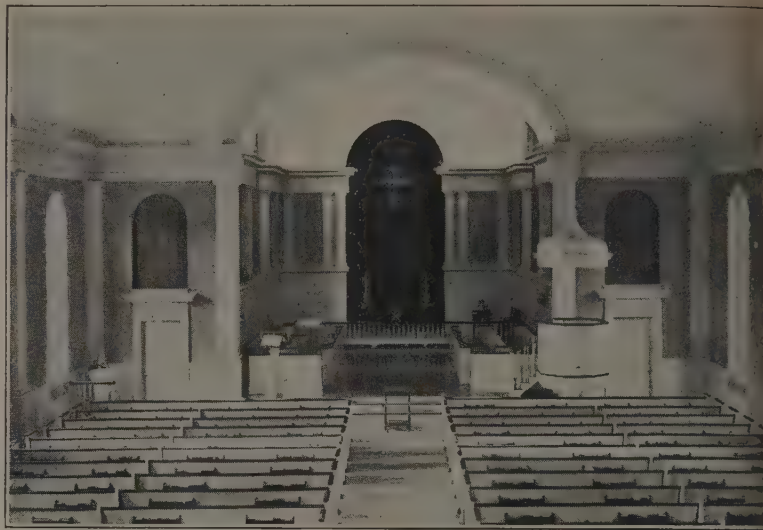
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## DIOCESAN



ST. ANDREW'S, LOUISVILLE: The new church has been completed at a cost of \$355,000.

design and has a seating capacity of 500 persons. The sanctuary has a solid blue dossal, a hanging cross, a holy table, and silver altar appointments. The appointments of the chancel have been especially created in Chippendale for the new church. The organ is of Baroque design and was made by Aeolian-Skinner of Boston.

The completed church plant of St. Andrew's consists of a parish hall seating 400 people, two kitchens, a crypt hall for smaller gatherings, 22 classrooms, parish offices, and studies for the clergy.

The foundations for the church were laid in 1940, but the building plans were interrupted by the war. Work began again in the early summer of 1946 and was recently completed. St. Andrew's was erected and completely furnished at a cost of more than \$355,000, and at the time of dedication, only \$11,000 remained to be pledged to pay for the building of the whole plant.

#### CANAL ZONE

##### Roman Priest Received

The Rev. Antonio Ochoa Sierra, formerly a priest of the Roman Catholic Church, was received as a priest of the Episcopal Church on October 7th in the Cathedral of St. Luke, Ancón, C. Z., by Bishop Gooden of the Panama Canal Zone.

The ceremony followed a meeting of the council of advice, at which the credentials, certificates, and other canonical papers were submitted, and the council gave consent for the admission of the applicant.

Fr. Sierra was presented by the Very Rev. R. T. Ferris, dean of the Cathedral of St. Luke, and the Ven. J. H. Townsend, archdeacon of Colombia. The entire service was in Spanish.

Fr. Sierra, the first Roman Catholic priest to be received in the district of the Panama Canal Zone, will assist with the Colombian missions.

#### NEW YORK

##### St. Luke's, Katonah, Consecrated

St. Luke's Church, Katonah, N. Y., was consecrated on Sunday, October 19th. Bishop Gilbert of New York officiated and preached the sermon. After

## SCHOOLS

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the consecration, there was a choral celebration of the Holy Eucharist.

The history of St. Luke's began on Easter, 1916, when the late Rev. Canon J. A. Dyke Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., took charge of the services at what was then the new St. Luke's Mission. The people of St. Mark's and other friends in Katonah and Bedford raised enough money to build the present building, designed by the well-known architect, Hobart Upjohn.

The cornerstone was laid on October 18, 1921, and the first service was held on December 9, 1923. Bishop Manning dedicated the chapel on December 16, 1923, officiating and preaching the sermon. On May 17, 1944, the chapel was received as an organized mission of the Diocese of New York. The present vicar is the Rev. Dr. Percy L. Johnson.

### Laymen Conduct Service

#### at St. Bartholomew's Church

Distinguished laymen took part in a special service held on Sunday, October 9th, as part of the national Laymen's Sunday, at St. Bartholomew's Church, New York City. The rector, the Rev. Dr. George Paul T. Sargent, arranged the service. Sen. Warren R. Austin, United States delegate to the United Nations, said the opening sentences and prayers. George C. Marshall, Secretary of State, read the Lesson; Air Chief Marshall Sir Guy Garrod of the Military Staff Committee of the United Nations, led the Creed and said the closing prayers. Dr. Sargent pronounced the Benediction.

In place of a sermon, there was an address by Norman Makin, Australian Ambassador to the United States and a delegate to the United Nations:

"Every man has a sense of right and wrong. Whether men accept Christianity or not, they will accept the thought of a moral law. Slowly the nations are becoming

conscious that the standards of life and character of the common people have a vital influence on the course of the world. If the outlook and disposition is to be one of materialism, then our world will speedily come to a shattered finish. But if we can (and we must) infuse God's purpose into our lives, then our efforts at building a 'just and lasting peace' will have the stability of granite."

## MICHIGAN

### Dean Weaver Installed

The Very Rev. John Jacob Weaver was installed as dean of St. Paul's Cathedral, Detroit, Mich., by Bishop Creighton of Michigan on October 12th. The preacher at the installation was Bishop Page of Northern Michigan, who had presented Dean Weaver for confirmation and for ordination to both the diaconate and the priesthood.

Bishop Emrich, Suffragan of Michigan, also participated in the service, and many of the clergy of the diocese, the standing committee, and the vestry of St. Paul's Cathedral were in the procession.

Dean Weaver is the youngest member of the clergy ever to have been elected dean of St. Paul's Cathedral. He succeeds the Very Rev. Kirk B. O'Ferrall, who is now acting dean of the Pro-Cathedral of the Holy Trinity, Paris, France.

## CHANGES

### Appointments Accepted

The Rev. Laman H. Bruner, Jr., formerly assistant at St. Bartholomew's, New York City, is now rector of the Church of the Advent, Indianapolis, Ind. Address: 3261 N. Meridian Ave., Indianapolis, Ind.

The Rev. Albert M. Cook, formerly priest in charge of St. Andrew's, Harriman, and Christ Church, Rugby, Tenn., is now priest in charge of St. Andrew's and St. Peter's Missions, Nashville, Tenn. Address: 1917 Adelia Ave., Nashville 4, Tenn.

The Rev. Sydney E. Grant, formerly rector of the Church of the Ascension, Bloomfield, N. J., is now rector of Calvary Church, Bayonne, N. J. Address: 964 Avenue C, Bayonne, N. J.

The Rev. Elmer E. Johnson, formerly rector of Trinity Church, Litchfield, Minn., is now rector of St. Luke's, Des Moines, Iowa, and may be addressed there.

The Rev. Charles R. Leech, formerly priest in charge of the Church of the Good Shepherd, Wake Village, Texas, is now rector of All Saints', Rehoboth Beach, Del. Address: 20 Olive St., Rehoboth Beach, Del.

The Rev. Albert E. Martin, rector of St. Matthew's, Sparrows Point, Md., will become rector of St. Stephen's, Mount Carmel, and the Church of the Ascension, Kulpmont, Pa., December 1st. Address: 104 S. Maple St., Mount Carmel, Pa.

The Rev. Donald B. Robinson, rector of the Church of the Advent, Lakewood, Ohio, will become rector of the Church of the Holy Apostles, Ellsworth, Kans., November 15th. Address: Ellsworth, Kans.

The Rev. Frederick C. Trussell, formerly priest in charge of St. John's, Sandusky, Mich., is now rector of St. Stephen's, East Haddam, Conn. Address: St. Stephen's Rectory, East Haddam, Conn.

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### Resignations

The Rev. George R. Hewlett, formerly rector of Christ Church, Newton, N. J., retired September 1st. Address: Box 876, Sparta, N. J.

The Rev. Charles Noyes Tyndell, formerly rector of Calvary Church, Front Royal, Va., has resigned.

### Changes of Address

The Rev. Charles W. Baker, formerly addressed at 3498 E. 5th St., Los Angeles 35, Calif., should now be addressed at 542 S. Boyle Ave., Los Angeles 33, Calif.

The Rev. L. Densmore Jacobs, formerly addressed at 31 Hill St., Binghamton, N. Y., should now be addressed at 28 Esther St., in that city.

The Rev. James F. Kennedy, formerly addressed at 102 Hill St., Asheville, N. C., should now be addressed at 118 Hill St., in that city.

The Rev. Leon King, formerly addressed at Rt. 1, Grand Junction, Colo., should now be addressed at Orchard Ave., Grand Junction 11, Colo.

The Rev. Mack E. Leabo, formerly addressed at Box 22, Leavenworth, Kans., should now be addressed at 201 N. 7th St., in that city.

The Rev. Hugh E. Montgomery, formerly addressed at 331 S. Coast Blvd., La Jolla, Calif., should now be addressed at Box 484 in that city.

### Ordinations

#### Priests

Colorado: The Rev. Dr. Ainsley Maxwell Carlton was ordained to the priesthood by Bishop Ingley of Colorado on October 18th at St. John's Cathedral, Denver. He was presented by the Very Rev. Paul Roberts and the Rev. Canon Harry

Watts preached the sermon. Dr. Carlton is vicar of St. Paul's Mission, Lakewood, Colo. Address: 1313 Clarkson St., Denver 3, Colo.

New Hampshire: The Rev. Louis Wetherbee Pitt, Jr., was ordained to the priesthood by Bishop Lawrence of Western Massachusetts for Bishop Dallas of New Hampshire on October 19th at Grace Church, New York City. He was presented by the Very Rev. Charles L. Taylor, and the Rev. Dr. Louis Wetherbee Pitt preached the sermon. Mr. Pitt is assistant at Grace Church, Manchester, N. H., and may be addressed there.

Virginia: The Rev. Harold Frank McGee was ordained to the priesthood by Bishop Mason, Suffragan of Virginia, on October 18th at Immanuel Church, Old Church, Va. He was presented by the Rev. C. Edward Berger, and the Rev. Dr. Frederick C. Grant preached the sermon. Mr. Berger is rector of St. Paul's Church, Hanover, Va., and may be addressed there.

### Deacons

Kansas: Harry Randall Heeney was ordained to the diaconate by Bishop Fenner of Kansas on October 19th at Grace Cathedral, Topeka, Kans. He was presented by the Very Rev. John Warren Day and Bishop Fenner preached the sermon. Mr. Heeney is the curate and organist at Grace Cathedral, Topeka, Kans., and may be addressed there.

Southern Ohio: Paul Alva Bankston was ordained to the diaconate by Bishop Hobson of Southern Ohio on October 9th at the Church of the Good Shepherd, Athens, Ohio. Mr. Bankston, who is a former Presbyterian minister, is to be deacon in charge of St. Luke's Church, Marietta, Ohio. Address: 435 Fifth St., Marietta, Ohio.

### Depositions

The Rev. Victor M. Walne, priest, was deposed from the Sacred Ministry by Bishop Ingley of Colorado on October 8th in the presence of the Rev. Eric A. C. Smith and the Rev. Charles J. Evans. The action was taken in accordance with the provisions of Canon 60, Sec. 1, with the advice and consent of the clerical members of the standing committee, and for causes not affecting his moral character.

### Marriages

The Rev. Clarence Van Westapher and Mr. Dorothy Jean Krall were married on October 4 at St. Paul's Church, St. Joseph, Mich. The Rev. Robert Leonard Miller performed the ceremony and was the celebrant at the Nuptial Mass. Mr. and Mrs. Westapher may be addressed c/o St. Mark's Church, Irving, Texas.

### Deaconesses

Deaconess Dorothy M. Dowding, formerly of New York City, is now on the staff of Christ Church, Ridgewood, N. J. Address: Box 184, Ridgewood, N. J.

### Degrees Conferred

The Rev. Dr. Donald F. Forrester was given the D.D. degree, honoris causa, on September 18th by King's College, Halifax, Nova Scotia.

### Corrections

The amount of the operating expenses of the American Church Institute for Negroes was incorrectly stated as \$9,000 a year [L. C., October 5th]. The correct amount should be \$900,000 per year.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30. Confessions: Sat 7:30

### CHICAGO, ILL.

**ATONEMENT** Rev. James Murchinson Duncan, r  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC Others posted

**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Ave.  
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
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**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
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### HOLLYWOOD, CALIF.

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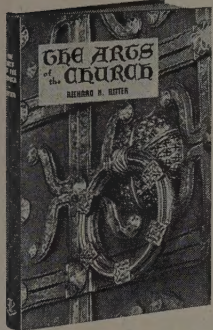
**ST. ANDREW'S** 1833 Regent St.  
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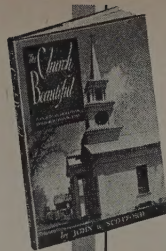


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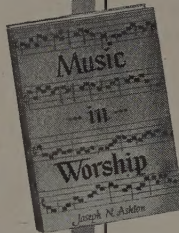
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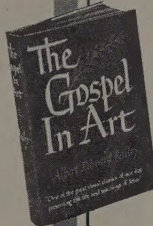
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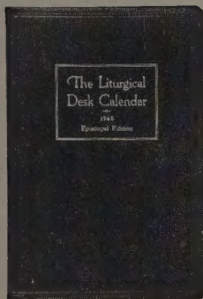
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